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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL VII, No 24.

CHICAGO, ILLINOIS, JULY 2, E. M. 293 [C. E. 1903.]

WHOLE No 976

### LET ME BUT LIVE MY LIFE.

Let me but live my life from year to year,  
With forward face and unreluctant soul,  
Not hastening to, nor turning from the goal,  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils, but with a whole  
And happy heart, that pays its toll.  
To Youth and Age, and travels on with cheer.  
So let the way wind up the hill or down,  
Though rough or smooth, the journey will be joy;  
Still seeking what I sought when but a boy,  
New friendship, high adventure, and a crown,  
I shall grow old, but never lose life's zest,  
Because the road's last turn will be the best.

Henry Van Dyke.

### "Physician, Heal Thyself."

I have just read the article, signed "C. L. James," in *Lucifer* of June 11, in which the author refers to "vivisection and anti-toxins" as driving off disease, and to the *Animals' Defender* as an exponent of the "Movement in Favor of Ignorance." Now, I realize the value and limitations of your space, and therefore do not propose to advance a long argument in answer to mere dogmatic statements. I simply ask for an opportunity briefly to expose the profound ignorance of this person on a few vital points; the rest can be inferred by the intelligent mind.

Mr. James defends the painful vivisection of animals. On what grounds does he deny to animals the justice he asks for himself? It is a self-evident fact that the right of an unoffending creature to immunity from cruel usage depends not on his color, shape, species, intelligence, strength, moral advancement, but solely on that quality which alone renders such usage of any interest to him—that is, on his capacity to feel and suffer. Now, since even Mr. James has, I presume, outgrown the superstition that some "God" has "given" the animals to man to torment as he pleases, and since he would no doubt repudiate, at least in public, the idea of vivisectioning the human pauper, idiot, lunatic and weakling, the conclusion is inevitable that he defends the torture of our "dumb" fellow-creatures because we can commit this crime without meeting with the usual retribution! In short, his position is founded solely on the "right of might."

Where this position would lead any consistent individual it is unnecessary to state, because too apparent. I think, however, it is allowable to comment on the ludicrous appearance presented by one who holds such a position and at the same time poses as a "Philosophical Anarchist," the champion of "justice," "freedom" and the "rights of the individual," and accuses vivisectionists of "appealing to force" because they wish to protect the innocent weak from that cruel force of the strong which he upholds! Such logic does not belong in the columns of *Lucifer*, but rather in some asylum for the feeble-minded.

In regard to the relations between Anti-Vivisection and Jesuitism, Mr. James again shows a marked aptitude to talk at random. No one entirely exempt from that unfortunate "movement" he so deprecates would ever dream of associating anti-vivisection with the Roman hierarchy, especially after reading Jesuit Father Rickaby's cold-blooded exposition not long ago of his attitude on the subject, as a churchman. On the other hand, I have rarely met with a Liberal, a friend of Freethought (and I have known a good many), who did not despise the cowardly practice of vivisection. It is clear, however, that Mr. James, with a few minor alterations, would himself make a good Jesuit, for he certainly subscribes to the most important tenet of the Jesuitical faith, that the "end justifies the means"—providing, always, that "policy" will allow of it!

I have not here touched upon the "scientific" aspects of this question, or analyzed the ~~sanctity~~ of a belief in the grossly unscientific practice of vivisection, the serums, vaccines, antitoxins and other poisonous drugs and nostrums popular in their day. Will simply say, however, that the chief causes are two in number—first, the consummate skill with which the medical sharper imposes on the people (and on none more than on the average doctor) by the fabrication of "statistics," etc., to market his wares and "discoveries;" second, the "majority" delusion, whose victims are unaware that all the humbugs of the world have been in their time fiercely defended by the unthinking "majority" who "follow their leader," while the patient, investigating, scientific minority have opposed them, and have always been right. This truth is nowhere better exemplified than in the matter of vivisection, vaccination, animal serums, etc., where the world's greatest and impartial students on these subjects are found ranged in opposition to the notions proclaimed with so much assurance by Mr. James.

J. M. GREENE,

Corresponding Secretary the New England Anti-Vivisection Society, 1 Beacon St., Boston, Mass.

### Woman the More Spiritual.

If it is true that woman's nature is more refined and more spiritual than man's, and the physiological aspect of her make-up alone—the size of her shoe and her glove, the fineness of her features and general constitution—would bar from any other conclusion, then it is equally true, as Moses Harman has recently remarked, that her love is more spiritual and more enduring than man's love. It is the logic of the case that the more spiritual natures manifest the more spiritual and consequently the more enduring qualities.

But to assume the greater spirituality of woman is by no means to destroy—as our friend Dora seems to think—the possibility of establishing the relation of the sexes on a rational future basis. I say future ~~basis~~ (Dora's reference was to the



present), for we must remember that the adjustment of the relations of men with men as well as of men with women is more an ideal to be realized in the future than one to have been actualized in the past, or even in the present to any appreciable extent. Man is yet in a transitional period of growth from the animal to the spiritual, human, plane, and we must be generous and give him time and not be too premature in our efforts to establish him in ideal conditions.

In her efforts to equalize the masculine and feminine attributes before the time has ripened, Dora pulls woman down from the altitude of spiritual realization she has attained through evolution of the higher consciousness and endows her with a love nature as sensuous and changeable as the average man's. She sees no other way of furnishing a basis for the adjustment of the social relations. She admits that to all appearances woman is less sensual, less animal, than man, but seeks the cause of her better behavior in her fear of the censuring mob. She thinks if woman would act her nature as fearlessly as man acts his that we would find her spirituality waning and sensuality filling its place.

But Dora is mistaken! Woman's superior spirituality, her capacity for enduring love, is something more than an appearance; it is a fact in her nature; a real condition which was never born of bondage and of which no amount of freedom can ever rob her. Woman can be trusted with freedom without proving herself less than she appears to be.

As for finding a common meeting ground for the sexes, a condition that is essential to an ideal adjustment of the sex relations, this can never be accomplished except by lifting man to woman's plane and a basis strong and sure established in spiritual consciousness. And this is just what evolution is tending to bring about. And, by the way, it is putting in its work rapidly these days in the case of thousands of men who have become adherents of the modern metaphysical movement, a woman's movement, a system that reveals conclusively man's spiritual birthright and whose one tendency is to lead from lower to higher consciousness. This movement is woman's latest invention for lifting men, and it is proving a wonderful lever as well as a successful man-catcher—something the churches can't do. Through the influence of this movement every man in Christendom a few generations hence will have acknowledged his spiritual origin and be living in spiritual consciousness. This is a sweeping prophecy, but one likely to be fulfilled. So to the optimist the "lifting" idea is not at all a discouraging one, and we need not resort to lesser measures in order to establish a basis for the adjustment of the social relations.

Dora's closing remark: "To women, men often seem to be mere schoolboys still; but they will come to their majority," etc., is a very significant admission indeed, but not in harmony with the remainder of her article. What mean these words if they are not an unconscious admittance of all I have said regarding woman's superior spiritual attainments? This looking upon men as "mere schoolboys still" is a universal instinct with women and speaks volumes to the one who wills to understand.

Alex. E. Wight comments on a certain paragraph found in a former article of mine, but I will not use space to explain the same, as I think no other one misconstrued my plain statement. If he will again read that paragraph in connection with my preceding remarks on the point he questions I think he will see that the trouble lies with himself and not with any expression of mine.

CARRIE AUSTIN.

The saints of the past have been for the most part men who have fled from the world, but the saint of to-day is the man who can use the world.—Francis G. Peabody.

### Family Limitation.

Dear Dr. Drysdale: Like you, I regret President Roosevelt's letter to Mrs. Van Vorst. Therein he distinctly advocates the bringing up by parents of large families. It is true he qualifies the children he wants to see born with the adjective healthy, but I put it to him: "Is the production of a large family conducive to woman's health?" Unhesitatingly I declare that not only is it productive of ill-health to the woman, but it is conducive of many serious diseases to the offspring. Of course, the production of a large family must ruin a woman's health, and as a woman I declare therefore that act to be an immoral one, for it makes the woman untrue to herself. Moreover, as the influence of the mother is imposed on the child before that child is born, the evil effects of what I have termed immoral reproduction are implanted in the child. We have no right to visit our sins on helpless children: the act is a crime worse than murder.

As the companionship of men and women is necessary to human happiness, and the division of the sexes unnatural, society should and must face marriage, as the condition enabling young men and women to live together, but, at the same time, not as a license to unduly propagate the species. Malthus, while grasping the evil of over-reproduction, suggested the panacea of late marriage. Therein I think he erred, because youth is the period when young men and women most long for each others' company, and late marriage is productive of that hideous and cowardly act on man's part, and degrading and pernicious one on the woman's part, of prostitution. Men and women can marry early without overburdening both themselves and society with large families. This is a fact which can be no longer disputed by anyone, and it is an economic necessity for the abolition of poverty as well. It is useless to frame ameliorative social laws without facing the question of over-reproduction, and the Socialist who refuses to take this important item into his program will find himself balked when he tries to regenerate society. But apart from the economic side of this question, there is the moral side thereof. I am one of those who refuse to believe in the rib doctrine. This doctrine does away forever with that of the equality of the sexes. A part cannot equal the whole, and as a consequence the woman is only a chip of the old block. But I scout this doctrine and assert woman's equality, and maintain that she has a right to her own person. Motherhood should not be forced either on the unwilling or the unfit, or by the unfit; and it does not follow that because men and women marry they should commit the crime of bringing unhealthy offspring into the world. To produce a diseased child is an act of cowardice and therefore immoral, and the time shall come when the production of diseased human beings shall be looked upon as a sin against society. The first consideration by man should be health. Parents have no right to bring diseased human beings into the world. Thousands of men and women who desire to live together and to marry are nevertheless unfit to become parents. Thousands are unable to rear even of healthy offspring more than one, two or three children, and do justice to these children. It is ridiculous, therefore, to say the least of it, for President Roosevelt to anathematize such men and women as refuse to burden society and themselves with superfluous offspring. What should be a greater reproach to parents than an unhealthy child, and what greater disgrace can there be than to be parents of such? Yet the world is teeming with cripples and diseased children, whose existence is a reproach to humanity and a curse on society.

Too long have these facts been ignored by mankind, throughout which license runs rampant. What greater crime is there than the horrible custom of child-marriage permitted in India by the great British Government? What more disgusting act than the reproduction of the unfit by the unfit? What cruelty more callous than to give life to a child to which you can neither give health or happiness after production? And what object is there in the creation of thousands of human beings merely to live, suffer and die, leaving behind them their legacy of disease and misery? It seems to me that men in Mr. Roosevelt's position would do better were they to give this question earnest study, before lending the weight of their influence to words so rash, impulsive, and unstatesmanlike as those promulgated by the President in his letter to Mrs. Van Vorst.

What should constitute the object of life? My answer is happiness. Can that be attained by women constantly in a con-



dition of pregnancy? Can it be realized by diseased human beings? Can it be enjoyed by those who lack the means of making life one of comfort and enjoyment?

By all means, therefore, let men and women marry, and early, too. Let them love each other and be companions to each other, but let them also regard the act of reproduction as a sacred trust not to be betrayed or ignored, and one on which their self-respect and duty to society enjoins them to keep jealous eyes. Banish the rib doctrine, teach boys and girls the duty of self-restraint. Impress on both sexes the obligations they owe to themselves and to society. Let health be upheld as the highest aim of man, and the production of unfit and superfluous offspring as an injustice to those who have no voice or say in their own making. Let the aim of mankind be to beautify and ennoble his species, rather than to cram the earth with living creatures, many of whom bear poor comparison even with the ape in appearance. In fact, quality, not quantity, should be our aim, and health and perfection our goal.

When I speak of perfection I mean the ennobling of man not only physically but mentally. Millions of human beings inhabit this earth, yet how few of these have the power of thought developed! Yet by thought alone shall man become perfect and much knowledge, at present hidden, be obtained. Shall thought be developed or physical perfection be reached by over-reproduction? Never! The worn and worried mother may produce a child, but she will transmit to it the worry and overpressure from which she suffers. Is it possible for women to go on giving birth to children innumerable and sustain their health and vitality? It is not. It is, moreover, a cowardly shame to exact such a sacrifice of woman, and it is a wicked, wicked wrong on the child.

A false religion, a pernicious code of morals have made man what he is. For every human who laughs, thousands weep; for every heart that rejoices, thousands mourn. Will such a state of things be improved by over-reproduction? No. In all destructive criticism, a constructive suggestion should follow. Therefore, in opposing President Roosevelt's rash gospel of over-reproduction, I would urge those in power to teach the budding mind to think, and to imbue that mind with a code of morals which shall induce the desire to conceive and produce beings of a nobler type than those now existing, and this can only be done by giving earnest attention to the question. Men and women must ask themselves before becoming parents, "Are we fitted to become such? How many children can we do justice to?" Moreover, motherhood should be desired by a woman and not enforced upon her. The child of mutual love and the child of a legalized prostitute, which is what most married women become reduced to, is a very different creature. Among the poor, the weary, worn faces of enforced motherhood meet the thinking man's mind with both mute reproach and appeal, and the silent cry goes to the thinking woman's heart, "Help us to endure a burden which is crushing us, or, better still, make it lighter to bear." Of what avail this holocaust of woman? Of what service this selfish and useless over-reproduction? Has it benefited mankind? I fail to see it. The world teems with malformations.

No true woman desires to shirk her share of the burden of life, but the service rendered by motherhood should be recognized as such, and motherhood should be the result of mutual desire on the part of the sexes, while health should be an assured factor in both before offspring is created, conceived and produced. Men owe this to themselves, to women, to children. It is a question of vital importance which cannot be too earnestly considered.

It is to be hoped, therefore, that the President's somewhat autocratic mandate to men and women will inspire humanity, not to over-reproduce, but to reproduce in reason, ever bearing in mind the elevation of the human mind and the perfecting of the human body.—Florence Dixie, in the Malthusian.

### The Fiction of "Rights"

The very cornerstone of Anarchistic philosophy is often supposed to be a paraphrase of Herbert Spencer's "First Principle" of equal freedom, that "Every person has a natural right to do what he wills, provided that in the doing thereof he infringes not the equal rights of any other person." Yet there lurks in the expression a fallacy that correct thought must repudiate, or we must carry with us a diagram explaining the meaning of the words we use.

What are "natural rights"? In the Middle Ages schoolmen believed that they had solved a problem in physics by asserting that "nature abhors a vacuum"; but a very little study sufficed to convince thinkers that "the web of events" we group as "nature" neither abhors nor likes. With the growth of the conception of law as a term descriptive of mode of being rather than a fiat imposed upon events, the term "natural" has lost much of its old teleological meaning. Still it is often used in that sense and too often implies it.

Blackstone defined "the law of nature" as "the will of man's maker." Mackintosh calls it "a supreme, invariable, and uncontrollable rule of conduct to all men." Sir Henry Maine also speaks of "a determinable law of nature" for the guidance of human conduct. Kent defines it as that "which the Creator has prescribed to man." F. Q. Stuart says expressly: "A natural right is a privilege vouchsafed by natural law to man to exercise his faculties," and his whole work teems with expressions implying the fixity of "real law."

The correct position is, I maintain, that what we term "natural rights" are evolved, not conferred, and if so they are not fixed and unalterable. Nature confers no more "privilege" upon us than upon dogs to exercise our faculties or functions. In fact, to my mind, the very assumption of "natural rights" is at war with evolution. Even if we no longer personalize Nature as their giver, the term still carries with it the implication of rigidity, when, in fact, not even that mythical "right reason" with which we are supposed to be endowed can prove them historically so characterized. Every man is supposed to have a "natural right" to life. Is this co-eternal with man? Did it exist, though unrecognized, among our prognathous ancestors? If the savage transcended "natural right" in disposing at will of the life of a captive, where was it inscribed? It was not incarnated in the semi-brute. If the Roman law was based upon "a type of perfect law" in nature, was the recognition of the "natural right" of a father over the lives of his family contrary to the "right reason" of the time? And to this query convictions founded upon twentieth century deductions are not pertinent.

Is woman's "natural right" as a "person" the same in all countries under polyandry, polygamy, and monogamy? or are those relations of the sexes, so important to "well-being and good conduct," ignored by beneficent nature? It has been conclusively shown by sociologists that human progress (and there is no other) consists in passing from the militant regime toward an industrial one. Yet the time was when the law of retaliation sanctified revenge as the highest virtue. Time was when not a human being on the face of the earth differed from Aristotle's opinion of slavery as a natural condition. Where was this "privilege vouchsafed by natural law" then inscribed? The question whether society would not have been far more conducive to happiness if such right had been recognized, is as idle as whether eyes behind our heads would not have been equally so. If the "principle" was not discoverable then, but has been now, are we to conclude that it is the final synthesis of "right reason"? or that its incarnation is only now visible?

Having thus shown a few of the queries which arise to puzzle one who seeks for evidence of the immutability of "natural rights," let us examine closer into the nature of "rights" themselves. The human sphere is a province conquered from nature, and hence its relations cannot be termed "natural." It would be equally as permissible to call "rights" "moral" or "religious," for the qualifying adjective being given to imply the highest validity, it would be so understood by all to whom either of these words conveyed such meaning,—equally permissible, but equally indefensible in evolutionary thought when implying fixity. But do there exist any such inherent predicates of human nature as "rights"? The same theological bias which characterized "rights" as "natural," also regards their assertion as positive. On the contrary, every assertion of a "right" purely human, paradoxical as it may seem, is negative. The assertion of a "right" is but to protest against iniquitous conditions. (Of course what are called "legal rights" are not considered here.) Social evolution ever tends to the equalization of the exercise of our faculties. That is, social intercourse has slowly evolved the ideal that peace, happiness, and security are best attained by equal freedom to each and all; consequently I can lay no claim, in equity, to a "privilege," for that which all alike may enjoy ceases to be privileged. The important deduction from social

[CONTINUED ON PAGE 198.]



# Lucifer, the Lightbearer

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## LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIO—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## On the Picket Line.

"RESULTS OF ABOLISHING HELL."

Under this head the Chicago Inter-Ocean devotes a leading editorial to a discussion of the question of whether belief in hell makes for righteousness or the reverse. He quotes "Rev. J. P. Mahaffy, the brilliant Irish scholar," as saying that "when the faith in hell has faded the faith in heaven seems to be fading also," and closes the editorial in these words:

"The faith that rested on fear of hell may have been a gloomy faith—it may have forced men to work out their salvation in fear and trembling—but it was at least a faith which was positive and steadfast. And to many laymen, at least, it seems a faith productive of more real happiness than the faith that tries to rest on love alone, and which passes from indifference to hell to indifference to heaven, and finally ends in a quiet and uncomplaining but blank and hopeless agnosticism."

Whether a "blank and hopeless agnosticism"—that is, a failure to accept belief in an eternity of selfish gratification for the favored few and an eternity of hopeless suffering for the non-elect many—be more conducive to right living in the here and the now, than is belief in the orthodox hell and heaven, is a question not easy to be settled by statistics. Such statistics as we have, however, are certainly in favor of unbelief rather than belief in popular creeds. The savages who danced and yelled their approval at the nineteen lynchings in the United States during the month of June were, without reasonable doubt, all believers in the orthodox hell and heaven; also the Russians who perpetrated the unspeakable horrors of Kishineff; also the great majority of the United States postoffice officials now charged with wholesale robbery—who, when taking office, subscribed to an oath which is equivalent to a confession of belief in hell and heaven.

TIED DOWN BY SUPERSTITION.

The Chicago American's Sunday editorial tells of a poor old elephant which had stood in chains for many years and had become so accustomed to standing in one spot that he refused to move when the chains were taken off, and then says:

"Millions of us, tied down by foolish superstition, are like that elephant—the chains are off, but we stand still. Thousands of splendid men have worked, lived and died to free us from superstition, from credulity, from ignorance, yet still we stand in the same place and fail to appreciate the freedom that is ours."

"'Tis true; 'tis pity; and pity 'tis 'tis true," and among all the superstitions that tie us to the unprogressive past, we may add, there is none more irrational, none harder to break loose from, than is the marriage superstition. Faith in a personal God a personal Devil, a realistic heaven and hell, are all giving way much faster than is faith in the power of a few words spoken by a

priest or magistrate to make holy, pure and good a relation, an act, which is assumed to be unholy, impure and sinful without the utterance of those talismanic words.

But the poor old elephant—the superstitious masses of people—is slowly finding out that its feet are no longer tied—as they once were. The chains are still there, but they hang so loosely that those who have courage to do so are escaping from the age-old bondage, and are slowly but surely learning to walk; learning that freedom is not the terrible thing they have been taught to believe, but that liberty with responsibility is the basis of true morality on all lines of associative life.

In proof of the statement that the marriage superstition is losing its hold on popular thought is the appearance in the old and conservative magazines of the country of articles such as "Race Suicide," in the North American Review for June, 1903, upon which article the New York Times and Edwin C. Walker have made timely and pertinent comments, as may be seen in last week's Lucifer.

This article by "Paterfamilias," as will be rightly inferred from the comments of the Times and of Mr. Walker, was not written in opposition to the marriage institution as such, but the author's statements of fact and deductions therefrom tend directly to undermine and overthrow the superstitious beliefs upon which that institution is built. In proof of this I should like much to reproduce a large part of the article, "Race Suicide," but Lucifer's space forbids more than one characteristic paragraph, for this issue, as follows:

"I am aware that there are many persons in the country who think that the sexual relation is a function designed solely for the propagation of the human race, and that nothing whatever should be allowed to interfere with this manifest purpose. I deny this. I deny it on the ground that it is a mere assumption, for which there has never been adduced the least proof. I deny it on the ground that it is contrary to human experience. I deny it on the ground that although the marriage relation is designed partly for the propagation of the race, such is not its chief function, since the same result can be attained without marriage, and originally was so attained. I hold that marriage is mainly for the highest good of the two individuals concerned, and that the rearing of children is only incidental and to be considered only as it adds to their happiness. I deny that marriage is solely an institution for the promotion of self-sacrifice and misery and the propagation of children. If so it is a failure. It is an institution to make all happy, and not to make slaves of parents at the very outset of maturity. My observation and experience have been that, in ninety-nine cases out of a hundred, in large families there has been an immense amount of suffering and privation, and that the mother has usually had to bear the greater portion of it. And the worst of it is, the fact that the large family has so many drawbacks, which are freely avowed by every member of it, does not prevent each member of that same family from getting married under circumstances which usually indicate an exact reproduction of the ills of which they have so long complained."

In further elucidation of this very important matter, and in line with the very general protest against the autocratic and paternalistic talk of Theodore Roosevelt, I would recommend the mildly conservative yet very sensible protest of Lady Florence Dixie, reproduced in this issue, from the Malthusian.

M. HARMAN.

SUBSCRIBERS receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?



## Books Received.

"Iain: Or, The Evolution of a Mind," by Lady Florence Dixie, of Glen Stuart, Scotland. In her preface the author says: "The story of Iain is but a simple record of early education in religion, early doubt and its attendant suffering on the young. It is written in no mocking spirit, but in the earnest hope of making clear to many, who have not studied the question or given it a moment's serious thought, the cruelty practiced on the young, of subjecting them to the orthodox religion of the day. It is a lance broken on behalf of Youth. Adult life can take care of itself. It can go to many channels for advice and information, but youth cannot. It is lonely, friendless and perplexed whenever it dares to question statements and to doubt those legends which it is commanded to accept as infallible. Youth suffers as intensely as it enjoys, and there is no mental suffering so keen as religious doubt and perplexity." This is a life history in story form, full of interest to old and young alike; especially should it be read and heeded by young parents, or by those contemplating parenthood. It gives the actual experiences of a mind gifted by nature with an ardent desire to know; a mind that could not be satisfied with dogmatic assumptions, legendary creeds, in regard to the origin, duties and destiny of the human race. The price of the book is \$1.50. Many "pirated" copies have been sold in the United States, but the authorized and original edition can be ordered through Lucifer's office.

"On the Duty of Civil Disobedience," by Henry David Thoreau, author of "Walden: Or, Life in the Woods," "A Week on the Concord," etc. Published by the Simple Life Press, 5 Water Lane, London, E. C., 1903. This is a timely republication of some of the most striking utterances of a man who, resembling Emerson in many ways, has, like him, the merit of becoming better and better the oftener he is read. This booklet is in handy form for distribution among those who are now just beginning to see that the duty of civil disobedience is the first and most important of all the duties of the citizen. The last paragraph of the book begins thus: "There will never be a free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly." Price of single copy, 10 cents. In quantities for distribution, 50 cents per dozen, postpaid. They may be ordered through this office.

"Songs of a Child," and other poems, by "Darling." (Lady Florence Douglas, now Lady Florence Dixie). In two parts, making a book of 579 pages. Artistically bound and finely illustrated. The editor's preface says: "Of the author of these poems I need say nothing. Throughout the world she is well known as a traveler, a writer of great originality of different works, a thinker and a philanthropist. But of her childhood little is known to the outside public, though the poems reveal much of a beautiful and original character." The volume is dedicated to Bulwer Lytton, the famous novelist, a personal friend, who wrote what may be called the introductory poem.

"Modern Science and Anarchism," by Peter Kropotkin. Translated from the Russian original by David A. Modell. Price 25 cents. Published by the Social Science Club of Philadelphia. The name and fame of the author of this book of 94 pages are sufficient guarantee of its worth. The translator explains that he has made "numerous verbal changes calculated to secure greater lucidity and a more correct idiom." Orders will be filled from this office.

"Modern Paradise—Grandest Dwelling Place on Earth," by Prof. Henry Olerich, Omaha, Neb. The Model Home. Solution of the Social Problem. Future Greatness of Electricity. Proposed Experiment in Social Science. An Earthly Eden and How to Attain It. A Unique Power Plant. Wonderful System of Ed-

ucation. Elegantly illustrated. Price 50 cents. For sale at this office.

"Crime and Punishment," by Voltairine de Cleyre. A lecture delivered before the Social Science Club of Philadelphia, March 15, 1903.

"Dollars Want Me. The New Road to Opulence," by Henry Harrison Brown, editor of Now, San Francisco, Cal. Price 10 cents.

"Socialism the Basis of Universal Peace," by Dr. Howard A. Gibbs. Comrade Publishing Co., New York; ten copies 35 cents.

"What to Read on Socialism," Charles H. Kerr & Co., 56 Fifth avenue, Chicago. Twenty copies for 10 cents.

## Man Versus the Machine.

A friend sends the following paragraphs from the Southwestern Advocate, Winfield, Kan., with request to republish in Lucifer. The editor of the Advocate tells his readers that while "Ingersoll was a staunch supporter of the Republican party, yet he was the friend of the poor and oppressed. Were he living to-day," says this Socialistic editor, "he would doubtless be a Socialist." Whether Ingersoll would desert the Republican party were he living to-day is something no one can tell. I have always given him the benefit of the doubt, and maintained that in his last public lecture, when he gave his explanation of the "failure of reformers to reform the world," if his words mean anything they mean that he was no longer an orthodox politician, nor an orthodox economist nor moralist. "There is but one hope," said the great orator. "Science must make woman the owner, the mistress of herself. . . . This is the solution of the whole question." The logic of this utterance is in line with scientific Freethought; and it would abolish marriage and divorce laws.

M. H.

Invention has filled the world with competitors not only of laborers, but of mechanics—mechanics of the highest skill. To-day the ordinary laborer is, for the most part, a peg in a wheel. He works with the tireless—he feeds the insatiable. When the monster stops the man is out of employment—out of bread. He has not saved anything. The machine that he fed was not feeding him, was not working for him—the invention was not for his benefit.

The other day I heard a man say that it was almost impossible for thousands of good mechanics to get employment, and that in his judgment the government ought to furnish work for the people. A few minutes after I heard another say that he was selling a patent for cutting out clothes; that one of the machines could do the work of twenty tailors, and that only the week before he had sold to a great house in New York and that over forty cutters had been discharged. On every side men are being discharged and machines are being invented to take their places. When the great factory shuts down, the workers who inhabited it and gave it life, as thoughts do the brain, go away, and it stands there like an empty skull. A few workmen by the force of habit gather about the closed doors and broken windows, and talk about distress, the price of food, and the coming winter. They are convinced that they have not had their share of what their labor created. They feel certain that the machines inside were not their friends. They look at the mansion of the employer, and think of the places where they live. They have saved nothing—nothing but themselves. The employer seems to have enough. Even when employers fail, when they become bankrupt, they are far better off than the laborers ever were. Their worst is better than the topper's best.

The capitalist comes forward with his specific. He tells the workingman that he must be economical! But under the present system economy would only lessen wages. Under the great law of supply and demand every saving, frugal, self-denying workman is unconsciously doing what little he can to reduce the compensation of himself and his fellows. The slaves who did not wish to run away helped fasten chains on those who did. So the saving mechanic is a certificate that wages are high enough. Does the great law demand that every worker live on the least



possible amount of bread? Is it his fate to work one day that he may get enough food to be able to work another? Is that to be his only hope—that and death?

Capital has always claimed and still claims the right to combine. Manufacturers meet and determine prices, even in spite of the great law of supply and demand. Have the laborers the same right to consult and combine? The rich meet in the bank, the clubhouse or parlor. Workingmen, when they combine, gather in the street. All the organized forces of society are against them. Capital has the army and the navy, the legislature, the judicial and the executive departments. When the rich combine, it is for the purpose of exchanging ideas. When the poor combine it is a "conspiracy." If they act in concert, if they really do something, it is a "mob." If they defend themselves, it is "treason." How is it that the rich control the departments of government? In this country the political power is equally divided among men. There are certainly more poor than there are rich. Why should the rich control? Why should not the laborers combine for the purpose of controlling the executive, the legislative and judicial departments? Will they ever find how powerful they are?

How are we to settle the unequal contest between men and machines? Will the machine finally go into partnership with the laborer? Can these forces of nature be controlled for the benefit of her suffering children? Will extravagance keep pace with ingenuity? Will the workmen become intelligent enough and strong enough to be the owners of the machines? Will these giants, these Titans, shorten or lengthen the hours of labor? Will they give leisure to the industrious, or will they make the rich richer and the poor poorer? Is man involved in the "general scheme" of things? Is there no pity, no mercy? Can man become intelligent enough to be generous, to be just; or does the same law or fact control him as controls the animal and vegetable world? The great oak steals the sunlight from the smaller trees. The strong animals devour the weak—everything eating something else—everything at the mercy of the beak, and claw, and hoof, and tooth—of hand and club, of brain and greed—in-equality, injustice everywhere. The poor horse standing in the street with his dray, overworked, overwhipped and underfed, when he sees other horses, groomed to mirrors, glittering with gold and silver, scorning with proud feet the very earth, probably indulges in the usual Socialistic reflections; and this same horse, worn out and old, deserted by his master, turned into the dusty road, leans his head on the topmost rail, looks at donkeys in a field of clover, and feels like a Nihilist.

In the days of slavery the strong devoured the weak—actually ate their flesh. In spite of all the laws that man has made, in spite of all the advances of science, the strong, the cunning, the heartless still live on the weak, the unfortunate and foolish. True, they do not eat their flesh or drink their blood, but they live on their labor, on their denial, their weariness and want. The poor man who deforms himself by toil, who labors for wife and child through all his anxious, barren, wasted life—who goes to the grave without ever having had one luxury—has been the food of others. He has been devoured by his fellowmen. The poor woman living in the bare and lonely room, cheerless and fireless, sewing night and day to keep starvation from a child, is slowly being devoured by her fellow men. When I take into consideration the agony of civilized life—the failures, the poverty, the anxiety, the tears, the withered hopes, the bitter realities, the hunger, the crime, the humiliation, the shame—I am almost forced to say that cannibalism, after all, is the most merciful form in which man has ever lived upon his fellow man.

It is impossible for a man with a good heart to be satisfied with this world as it now is. No man can truly enjoy even what he earns—what he knows to be his own—knowing that millions of his fellow men are in misery and want. When we think of the famished, we feel that it is almost heartless to eat. To meet the ragged and shivering makes one almost ashamed to be well dressed and warm—one feels as though his heart was as cold as their bodies.

In the world filled with millions and millions of acres of land waiting to be tilled, and where one man can raise the food for hundreds, millions are on the edge of famine. Who can comprehend the stupidity of it?

Is there to be no change? Are the "law of supply," invention and science, monopoly and competition, capital and legislation always to be the enemies of those who toil? Will the work-

ers always be ignorant enough and stupid enough to give their earnings for the useless? Will they support millions of soldiers to kill the sons of other workingmen? Will they always build temples for ghosts and phantoms, and live in huts and dens for themselves? Will the lips sustained by lies forever kiss the robed impostor's hand? Will they understand that raggars cannot be generous, and that every healthy man must have the right to earn the right to live? Will they finally say that the man who has had equal privileges with all others has no right to complain, or will they follow the example that has been set by their oppressors? Will they learn that force, to succeed, must have thought behind it?

[CONTINUED FROM PAGE 195.]

evolution is that as militancy has weakened and industrialism widened its boundaries, liberty has ever tended toward such equalization. Privilege finds no sanction in equity as right, because it violates the ideal of social progress—Equality of Opportunities.

Therefore it is that as social relations have become more complex and integrated, the ideal of "a more perfect law of liberty" rises in the form of protest against what only then are discernible as socially wrong, though ostensibly as assertions, such as "rights of women," "rights of labor," "rights" of children and sailors against flogging, the "right" to the soil, etc. They are fierce and burning assertions just so far as they emphasize a growing protest against inequitable conditions. In this sense they are Anarchistic, though every apostle of a particular and newly discovered "right" should clamor for statute law, inasmuch as only by the extension of liberty—in other words, the abolition of restrictions—is the wrong righted. Our specific "rights" are thus dependent upon our ability to discern wrongs, or the violation of the ever-evolving industrial ideal—Equality of Opportunities—and but exist as protests. Abolish vested wrongs and there will be no vested rights, natural or otherwise. Precisely as water flows to a level when obstructions are removed, just so will social relations flow to equitable conditions when restrictions are swept away. And precisely, also, as liberty comes in, does the assertion of "rights" go out.

Comte's phrase, "Progress and Order," is the true one, though reversed by regnant militancy, thereby making progress impossible by the fixity of order. But because the ideal—Equality of Opportunities—dominates every progressive step, inspires every protest against inequity, and leads the van of progress, the Anarchist can afford to look back and smile upon the fierce contestants for mythical "rights," knowing that their protests but render his own advance post on the skirmish line more invincible.—Dyer D. Lum.

## VARIOUS VOICES.

S. R. Shepherd, Leavenworth, Kan.—This incisive criticism of the dead Ingersoll in the interest of abstract notions and one-idealism seems to me as cruel, merciless and unjustifiable as "vivisection." Grant that he was not perfect; he was good and great, and did more to emancipate the race from the thralldom of ignorance and superstition than any other man that ever lived, for which I overlook his faults or mistakes, if any. He was the workingman's friend and, as such, excusable for breaking out with impatience, as a father often does while deploring the foolishness of a child. What is a momentary word or expression anyway, that it should be magnified and distorted to obscure a whole life? What is a fly-speck on the case of a fine-toned piano? Let the Christians enjoy a monopoly of berating dead Infidels. Reflections and accusations inconsistent with a man's general character would be considered disproved by the preponderance of evidence. If any dear brother Liberal has got anything "agin" me I wish he would let it out here and now, and give me a chance to refute it, and not wait till I am dead.

(A sufficient answer to the above will be found in my late editorials on the Freethought movement in the United States; also in the published letters of Clarence Darrow, George Schilling and T. P. Quinn. I have treated Ingersoll, living and dead, as I myself wish to be treated. Nothing is gained by concealing the truth—if told in a spirit of fairness, justice, kindness. I have given both sides a fair hearing. Ingersoll's acts, far more



than his words, tell the real character of the man. My critics have spoken "in the interest of one-idealism," of "abstract notions." They have "magnified, distorted, obscured" and refused to give the other side a chance to be heard.—M. H.)

W. B. G., Chicago.—The thanks of Lucifer's readers are due to Brother Peabody for his letter in No. 974. Mr. James has the undoubted right to his opinions, but his manner of expressing them is very objectionable. His erudition is admirable, but his snarling intolerable. Let him get in line and take his turn with other writers in Lucifer. Your editorial in same issue is the ablest, to my thinking, that has appeared this year. If you will make it into a leaflet I will take 300 of them and guarantee their distribution among the pious and limited Freethinkers. Please send Lucifer three months and "Prodigal Daughter" to ———. Stamps inclosed.

(The type on which that editorial was printed has gone into the melting pot, but if a sufficient number of leaflets is called for it can be re-set. The type of last week's editorial, "Who Are Freethinkers?" is still standing.)

H. Mendelson, New York City.—I have been a constant reader of Lucifer since last November, and it is the best educator on the sex question that I have found. I am a young man anxious to learn more, so ask you to favor me by recommending the best books on the subjects with which Lucifer deals. I inclose \$1 for another year's subscription.

(We would recommend "Love's Coming of Age," "Karezza," "Our Worship of Primitive Social Guesses," "What the Young Need to Know," "Motherhood in Freedom," "Vice: Its Friends and Its Foes," and "The Social Question," all of which, together with many other works of value, will be found listed in our advertising columns.—L. H.)

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